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THE
PROBABILITY
OF THE
FUTURE HAPPINESS
OF
INFANTS,
WHO DIE IN
INFANCY,
STATED and CONSIDERED.

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By DANIEL GILLARD.

Apothecary, Hammersmith.

Shall not the Judge of all the Earth do right? Gen. xviii. 25.

L O N D O N:

(PRINTED for the AUTHOR, by L. WAYLAND;)

And Sold by J. BUCKLAND, *Pater-noster Row*; J. MATTHEWS,
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Street, Portsmouth-Common. 1787.

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W E B D U B



ЗУИЛТНОУ

VI. OBSERVATIONS from the
Thorn Offspring, 1890.

1. AN INTRODUCTION.
2. A REVIEW OF THE DISCUSSION.
3. A SUMMARY OF THE FACTS OF THE CASE.
4. A CRITICAL ANALYSIS OF THE EVIDENCE.
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7. A SUMMARY OF THE CONCLUSIONS.
8. A SUMMARY OF THE RECOMMENDATIONS.

PAUL DANIEL FORD.

Gen. 22:1-14

: H O C M O J

(Printed for the Author, by J. WATLAND.)

And sold by J. Buckland, Auctioneer, at the
No. 48, Strand, W. Aug. 15, 1841.
J. Dymally, 2nd Auctioneer, J. James, 1st Auctioneer,
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2nd, Portland, Colchester, 1841.

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P R E F A C E.

THE substance of this little Treatise which is offered to the Public, was drawn up for the use of a particular Friend; who had been exercised with the loss of several of his tender Offspring, in a state of Infancy. And it is by special desire, it now makes its appearance in Print. The sentiment contained in it, is the result of deliberate thought on the subject. Which in itself is important, as it has to do with a very considerable part of the human race; and is therefore not unworthy a particular investigation.

Many serious persons have laboured under sore trials, and the sufferings of their minds have been great; not only for the loss of their engaging Babes, but through an uncertainty also of their future Happiness. Thus they continue, until length of time weakens such acute sensations, and

the remembrance of the beloved object, gradually wears off.

As an Antidote against such lingering complaints, this little Piece is presented. Which by a careful inspection, and an impartial attention to the Arguments used, and the Advice given; the Author hopes will not fail of proving a suitable Remedy. Nor is it proposed, merely to sooth the imagination, or only to afford some temporary relief; but it is calculated to yield a permanent placidity of mind. In the performance of which, Clearness and Conciseness have been aimed at: whether these ends be accomplished, he presumes not to say; but submits it to the judgment of the candid Reader. That a divine blessing may attend the perusal of it, is the sincere prayer of your soul's well-wisher,

D. GILLARD.

HAMMERSMITH,

Feb. 22, 1787.

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THE

hath permitted the following pages to appear. And as he hath no other end to answer in their publication, than that of administering relief to the minds of disconsolate Parents, under the loss of their Infant Offspring.

FUTURE HAPPINESS

the Perfections of JESUS CHRIST: to be lost, carefully avoided, whatsoever might tend to misguide the judgment of the former, or eclipse the glory of the latter. And therefore doth not dissent in the Principles of Faith, in consequence of their being First, The descendants of believing Parents.

IN FANCY, &c.

INTRODUCTION.

CONCERNING the State of Infants who die in Infancy, there have been many conjectures. That the right of private judgment, touching this or any other Subject is, the undoubted privilege of every man, cannot be denied; provided it be under certain regulations and restrictions: which are indispensably necessary, where Scripture Evidence is particularly wanting. And although the Topic under consideration, hath not the advantage of such full and clear assistance, which the Doctrines of the Gospel in general have; yet it being of universal concern to mankind, the Author

hath

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hath permitted the following pages to appear. And as he hath no other end to answer in their publication, than that of administering relief to the minds of disconsolate Parents, under the loss of their Infant Offspring; and to illustrate [as he apprehends] the Perfections of JEHOVAH: so he hath carefully avoided, whatsoever might tend to misguide the judgment of the former, or eclipse the glory of the latter. And therefore doth not presume to infer the Happiness of Infants, in consequence of their being,

FIRST, The descendents of believing Parents. Nor

SECONDLY, Because a modern prevailing Ceremony hath been performed on them. Nor

THIRDLY, From an Opinion, that they do not derive a polluted nature from their remote Ancestor.

It is very probable, some have concluded the safety of their state, from some such improper principles; while others may have equally erred, in expressing themselves in too severe, and unguarded language respecting them.

CHAP.

CHAP. II.

REMARKS, *on the different Opinions, of the Future State of Infants.*

TO divest the Subject of all apparent severity, the following very singular sentiments have been adopted.

I. "THAT the Souls of Infants on the Dissolution of the Body, fall into a state of Annihilation." But the supposition that *all*, or *any* of them at their decease, drop into such a state of nonentity, appears altogether insupportable. For

1. There is not even the most distant hint, throughout all the Sacred pages, that any are subjected to, or will ever undergo, a total extinction of their Being in this Sense.

2. The Hypothesis necessarily implies an Idea of Merit in adults; for want of which, poor Infants are supposed to be improper subjects of a future happy existence. But the salvation neither of the *one* nor the *other*, can consistent with Divine Revelation, be established on this principle. The point is already discussed, determined, and fully decided by its concurring testimony; which settles it on this immoveable basis, "that it is not of works, lest any man should boast*." The dying Malefactor on the

*Ephes. ii. 8, 9. Rom. xi. 6. 2 Tim. i. 9.

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Cross, appears in the biographical List, among those who obtained mercy, as an incontestible proof hereof*.

3. The sentiment materially operates against the Scripture-Account, of a general and universal Resurrection of the Dead.---
And

Lastly, The Supposition, that Millions of Souls are brought into being for no other purpose, than to inhabit Infant Bodies, for a few Days, Weeks, or Months; is incompatible with our conceptions of the Deity, and the nature of the Soul.

II. SIMILAR to the former, though less intelligible, is another Opinion; Namely, "That the Souls of Infants after their decease, exist in a state of everlasting Infernality." The bare mention of this Notion, we imagine is sufficient, to cause every candid Reader to withhold his assent from it; and therefore we shall not attempt a formal confutation of it.

III. ANOTHER Opinion hath also been embraced, which seems to come much nearer the truth. i. e. "That all *Elect* Infants dying in Infancy, are undoubtedly saved." But then, as no Infant can possibly give the least testimony, whether it be of that number; so no Parent can by any means draw full satisfaction from it: but every one's

* Luke xxiii. 41, 42, 43.

mind, must be held in a state of very doubtful suspense.

The Idea pursued in this Treatise is, the probability that ALL who Die in a state of Infancy, are *Elected*; and therefore certainly saved. The sentiment fully corresponds, with the Wisdom, Holiness, Mercy, and Justice of God. Without admitting of which, we must feel ourselves involved in inextricable difficulties; and be under the disagreeable necessity, of representing him more inexorably severe towards them, than can possibly be proved, either from Scripture or Reason. It is needful to distinguish between Infants and Adults, and also between Justice and Severity. Arguments every where abound, to confirm the equity and propriety of the former; but there are none that any where occur, to assist and strengthen the latter. Thus there is no undue Severity exercised, in eternally punishing an Obdurate Transgressor; for it is the just demerit and reward of his Sin. But was an innocent Babe to be treated in like manner, it would appear quite the reverse.

C H A P. III.

DIFFICULTIES arising from the Case of ESAU,
and a Notable Passage in ISAIAH, removed.

I.

The Difficulty arising from the Case of Esau,
removed.

“**F**OR the children being not yet born,
“ neither having done any good or evil,
“ that the purpose of GOD, according to elec-
“ tion might stand, not of works, but of
“ him that calleth; it was said unto her
“ [Rebecca] The elder shall serve the young-
“ er. As it is written, Jacob have I loved,
“ but Esau have I hated *.”

These words, if properly considered in connexion with the historical account given of Esau; will be found not to contain any such meaning, as by some may be feared.--- To infer, from its being said of him that he was *hated*, that therefore the LORD hates or rejects, any who die in a state of Infancy, would be doing the Text the greatest Injustice. He did not die in Infancy; it was otherwise decreed, and he lived to a considerable age. Therefore he cannot be admitted as a precedent, in the case of Infant preterition or rejection. The words confirm the important

* Rom. ix. 11, 12, 13.

doctrine, of personal predestination ; but not of Infant perdition. In short, if we take the narration given of him, in the strictest sense ; he is no more a proof of their destruction, than any other impenitent irreclaimable sinner now upon the earth. Which in fact, is no proof at all.

II.

*The Difficulty arising from a Notable Passage in
Isaiah, removed.*

LEST any should be discouraged, through a mistaken apprehension, that the notable passage in ISAIAH lxxv. 20. implies the future misery of Infants, we shall briefly investigate it. The words are as follow. “ There shall be no more thence an Infant of days, nor an old Man that hath not filled his days ; for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed.”

The words evidently contain a promise of longevity, to the rising generation of the Jewish nation ; and intimate, but few instances of mortality, should happen to their Infant race : but that from Children, they should grow up to manhood, and live to a good old age. Notwithstanding, if any among them, who had equally been preserved in existence, even to the age of an hundred years ; and had impenitently continued

in the practice of iniquity, such an aged sinner should die accursed. This appears to be the plain and proper meaning of the Text. Here is not the least hint, that can possibly countenance the most distant thought, that any who die in a State of Infancy, will be eternally lost.

C H A P. IV.

ARGUMENTS, in Support of the Probability, of the Future Happiness of Infants, offered.

A R G U M E N T I.

WHATSOEVER equity appears, in the distribution of impartial Justice, in any one given instance thereof amongst men ; is only a faint image of JEHOVAH's conduct ; who possesses it to an infinite degree ; and will exercise it in full perfection, on every individual object of the human race. To the Sinner, it will be dreadful and destructive ; to the Saint, pleasing and salutary. Pious Abraham seems to have entertained, a proper notion of this divine Attribute ; which is manifest in his remarkable conference with the ALMIGHTY ; in which he uses the most earnest solicitations, that he would not indiscriminately destroy, the righteous with the wicked, in the execution of his impending judgment, on the inhabitants of Sodom. And accordingly he pleads

pleads thus. “ Peradventure there be fifty
 “ righteous within the City : wilt thou also
 “ destroy and not spare the place for the fifty
 “ righteous that are therein ? That be far
 “ from thee to do after this manner, to slay
 “ the righteous with the wicked, and that
 “ the righteous should be as the wicked :
 “ that be far from thee : shall not the Judge
 “ of all the earth do right * ?” This mode
 of reasoning, together with the occasion of
 it, is not foreign from that which might very
 suitably be used, in favour of Infants who
 die such ; while flagrant offenders meet their
 condign punishment †. It is as nearly a pa-
 rallel case, as any that can be found. For
 although Infants and Adults stand on an
 equal footing, considered in their *fallen* state,
 yet not so in a *practical* view. It is true they
 are tainted with original pollution, but it is
 equally true they contract no guilt ; on which
 account it is not unreasonable to think, that
 they will not be made eternally miserable,
 purely for the sin of their nature. Can it be
 thought that no distinction is made between
 inoffensive Infants, and atrocious Sinners ?
 Must they in the end be promiscuously blend-
 ed together in one common ruin, as though
 equally criminal and equally obnoxious ? And

* Gen. xviii. 24, 25.

† Infants suffering death in common with others, under some
 fore calamity ; is no proof at all, of the future misery of either
 of them.

must

must they hear the dreadful sentence pronounced against them, “go ye cursed into everlasting fire?” May we not with propriety here use, the before mentioned emphatic deprecation? Far be it from thee O LORD, far be it from thee to do after this manner! “For just and true are thy ways thou King of Saints*.”

Should it be replied, that the degree of punishment, is proportionable to the degree of sin committed, (which probably may be the Case touching Adults; the least degree of which, no doubt will be dreadful and intolerable) But if this be admitted, the Argument hath nearly reached its end; for we are obligated to acknowledge that they cannot be punished for actual Sin. It therefore necessarily follows, that as consciousness of evils personally committed, enters into, and constitutes in no small degree, a conviction of the propriety of suffering the torments of the damned; that Infants can possess no such consciousness. And by necessary consequence also, we from hence conclude, that they were never appointed unto such a state; but chosen to eternal life, in and through the merits of our LORD JESUS CHRIST.

* Rev. xv. 3.

ARGUMENT II.

SHOULD it be objected, that the ALMIGHTY foreseeing all the crimes, that such who die in a state of Infancy *would* commit, if continued longer in existence; may consist with his justice, for ever punish them on that account.---Let it be remembered, that this is an improper, and very inconclusive way of reasoning; and altogether unworthy the moral perfections of the Divine Being. To punish a man for crimes he *never* committed, nor ever *thought* of committing, nor ever *would*, or possibly *could* commit; is contrary to all Law, Justice and Humanity among men: yea the very Idea of such a cruel action, is truly shocking.

But to return, the Premises are not true. God (with reverence be it spoken) does not *foresee*, that crimes would be committed by *any* who die in a state of Infancy; for he has appointed, determined, and decreed the duration of their being: therefore all things which attend them, within the compass of their short existence, are objects of his foreknowledge, and no more. For whatsoever is *possible* to be known, is known by him; but that which was not the object either of his *decree*, or *permission*, could have no existence in his eternal mind. As for instance, he could not know that truth would ever become falsehood, evil good, or heaven hell. No more
could

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could he know that those who die in a state of Infancy, would ever *actually* incur his displeasure. His Justice therefore, cannot pass sentence of condemnation upon them, for any defects supposed to be foreseen or foreknown by him, “for his Judgment is according to truth*.”

A R G U M E N T III.

THE Heirs of salvation, are all of them, as much the objects of divine notice, care and complacency in their Infant State, as when any of them arrive to years of maturity. For the choice of them to Grace here, and Glory hereafter, is not determined in time, but from eternity; for they were “chosen in CHRIST “before the foundation of the world†.”--- Therefore there can be no more real worthiness, in either of them who live to be ornaments in their day; than there is in an Infant who quits the world in that state. No, for if any supposed goodness (for there is no real) be admitted, such Infants have the undoubted advantage of the other; for they come by far, the nearest to Adam in a state of innocency; and by parity of reason, much nearer the fountain of holiness. Would it not therefore be highly incongruous to conclude, that the most innocent, and pure † beings amongst all

* Rom. ii. 2. † Ephef. i. 4.

‡ The phrase, *pure*, is used in a comparative sense.

the human race ; should fall victims to divine wrath, and become the prey and portion of the Prince of Darkneſs ? Methinks Mercy in all her tenderest form ſteps forward here, and in language full of compaſſion, benevolence and love, addreſſes impartial Juſtice, which hears and grants the reaſonable requeſt.----
 “ Spare them from going down to the pit, I
 “ have found a ranſom for them *.”

A R G U M E N T IV.

THE eminent Apoſtle of the Gentiles, in one of his Epiſtles to the Church at Corinth; reminds ſome of the Members of it, of their former natural ſtate and imprudent conduct: having ſo done, he makes a tranſition, and congratulates them on the happy change, and ſtriking alteration, which divine Grace had effected in them. And makes uſe of it as a motive, to induce them to a becoming temper and converſation, and accordingly addreſſes them thus. “ Know ye not that the unrighteous ſhall not inherit the kingdom of God ?
 “ Be not deceived: neither fornicators, nor
 “ idolaters, nor adulterers, &c. Nor thieves,
 “ nor covetous, nor drunkards, nor revilers,
 “ nor extortioners, ſhall inherit the kingdom
 “ of God. And ſuch were ſome of you :
 “ but ye are waſhed, but ye are ſanctified,
 “ but ye are juſtified, in the name of the

* Job xxxiii. 24.

C

“ LORD

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“LORD JESUS, and by the Spirit of our
 “GOD *.” Now if such be the freeness and
 fullness of divine grace, that “All manner of
 “sin and blasphemy shall be forgiven unto
 “men †,” and the heinous transgressions of
 such atrocious characters compleatly remov-
 ed; is there not reason to hope, that original
 sin, will not be retained as the immediate
 cause of the punishment of Infants? Shall
 such who have been many years willing
 slaves to Satan, and have sinned with an high
 hand and an outstretched arm, impiously say-
 ing (at least their conduct loudly proclaiming
 it) “what is the ALMIGHTY that we should
 “serve him? Depart from us: for we de-
 “fire not the knowledge of thy ways ‡.”---
 Shall such after all obtain mercy? Are such
 who trample on his authority, despise his law,
 scoff at his word, and treat his ways with
 indignity and contempt; chosen, called, and
 pardoned? Are some of those who use their
 impotent efforts, to sully his declarative glo-
 ry, to disturb his moral government; and
 who daringly censure his conduct, wantonly
 abuse his goodness, and obstinately refuse to
 yield obedience to him; yet notwithstanding
all this, received into the immediate favour
 of their God? If such an enormous debt be
 fully cancelled, and the infamous delinquents
 freely acquitted, is there not great reason to

* 1 Cor. vi. 9, 10, 11. † Matt. xii. 31. ‡ Job xxi. 14, 15.

hope,

hope, that harmless undesigning Infants, who never raised their little hands against their Maker, who never transgressed their heavenly Father's will, neither in *deed, word, nor thought*; and who stand chargeable, *only* with an *unavoidable* depravity of nature*: permit us to repeat the enquiry, is there not reason to hope, they are mercifully absolved from it?

A R G U M E N T V.

“SUFFER little children to come
“unto me, and forbid them not, for of such

* Here is not the least intention to extenuate original sin. No, by no means, for we have the most indubitable evidence, of its dismal, universal, and fatal effects. The whole human race is hereby debased, and contaminated. And were there no other arguments to prove the imputation of it, than Infant *pains* and Infant *death*, they are sufficient to confirm it. But scripture, observation, and experience, give their united testimony, to this solemn and important truth. An inspired penman, in his nervous reasoning on the subject, asserts, “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned*.” The royal Psalmist was also persuaded of the truth of it, and felt its baneful effects; which he plainly discovers, by his full and unreserved confession of it.—“Behold I was shapen in iniquity, and in sin did my mother conceive me†.” Job strengthens the same doctrine, by putting a universal negative on this memorable interrogation.—“Who can bring a clean thing out of an unclean? Not one‡,” Pertinent to the same purpose sings the evangelic poet.

“What mortal powers from things unclean

“Can pure productions bring?

“Who can command a vital stream

“From an infected spring?”

Watts.

* Rom. v. 12.

† Psalm li. 5.

‡ Job xiv. 4.

“ is the kingdom of God.” Luke, xviii. 16. These words with their parallels, have been thought to include, the right of Infants to a certain Gospel institution; but they evidently contain no such meaning. The last clause, is that which we more immediately have in view. i. e. For of *such* is the kingdom of God. To which it may be replied, that the disposition of Infants, not their persons, is here intended; which seems to be strengthened by the subsequent verse.

Or it may be said, that if our LORD did intend the Persons of Infants, that he did not intend *all* of them. Of *such* is the kingdom of God, i. e. of *some* such. We suppose it is agreed on all hands, that *some* of the Infant race will be saved. But it is to be observed, that there is equally as much authority, we may venture to add much more from the inspired writings, to conclude that *all* of them will be saved, as there is for a *part* only. Nor is there a single Text (that we know of) to disprove it. However, if the condescending Redeemer did not intend their persons, but their disposition; it still furnishes us, with a suitable argument in their favour. For it plainly shews, there was something in them agreeable to him, and worthy to be imitated by his Disciples. Hence he assures them, verse 17. “ whosoever shall not receive the “ kingdom of God as a little child, shall in “ no wise enter therein.” Matthew has it
more

more full. “ Verily I say unto you, except
 “ ye be converted, and become as little child-
 “ ren, ye shall not enter into the kingdom of
 “ Heaven *.” From hence it is also equally
 certain, that he did not consider them in so
 criminal a light, as persons of riper years.---
 And if this was the case in reference to the
 children in question, who probably were not
Infants; then it consequently follows, that
 those who are, and who die in that state;
 cannot be thought to be more exceptionable,
 or less agreeable to him. From the whole,
 we may humbly hope, that he graciously en-
 gaged to save them, and compassionately shed
 his blood, to make an atonement for them.

ARGUMENT VI.

“ FOR we must all appear before the
 “ Judgment-seat of CHRIST, that every one
 “ may receive the things *done* in his body,
 “ according to that he hath *done*, whether
 “ it be good or bad †.” In these words we
 are informed of a future judgment, of the
 august person, who will act in the character
 and capacity of a supreme Judge, on that
 solemn occasion; the certainty that all shall
 appear before him, together with the great
 end and design of it. Namely that every
 one may receive the things *done* in his body,

* Matt. xviii. 3. † 2 Cor. v. 10.

&c. We must all appear; to be searched, examined and sifted. And if found guilty of violating his law, abusing his goodness, and despising his gospel *, shall receive the just sentence of our final doom, and “go away into everlasting punishment †.”--- But what Law hath an Infant violated?--- What Goodness hath it abused? What Gospel hath it despised?

Though Scripture and experience abundantly testify, that human nature is miserably depraved, through relation to its first Progenitor; yet this is never mentioned as the immediate cause of condemnation: but on the contrary, the inspired writings uniformly assert, that it is founded on *Deeds, Works, &c.* From whence it is evident, that in the process of the great day, Sinners will be arraigned, tried and convicted, on the ground of their *moral* Characters. The natural consequence of which, most reasonably appears to be, the salvation of Infants.

For a further illustration of the point, it may not be improper, to have recourse to such other parallel Texts, which serve to strengthen and confirm it. The first we shall produce, is from Ecclesiastes xii. 14. “For God shall bring every *work* into judgment, with every secret thing, whether it be good,

* Without regeneration, repentance, faith and holiness.

† Matt. xxv. 46.

"or whether it be evil," The next we
 shall instance, proceeded from the lips of our
 incarnate Saviour. "Marvel not at this :
 "for the time is coming in the which
 "all that are in the Graves shall hear his
 "voice, and shall come forth, they that
 "have *done good*, unto the resurrection of
 "life, and they that have *done evil*, unto
 "the resurrection of damnation." John v.
 28, 29. To the same import, is the Apostle
 Paul's theological disquisition on this im-
 portant Subject. "Who will render to
 "every man according to his *deeds*, in the
 "day when God shall judge the secrets
 "of men, by JESUS CHRIST," Rom. ii.
 6, 16. Enoch also the seventh from Adam
 prophecied saying, "Behold the LORD com-
 "eth with ten thousand of his saints to exe-
 "cute judgment upon all, and to convince
 "all that are ungodly among them, of all
 "their ungodly *deeds*," Jude 14, 15. John
 heightens the subject, and brings it to a de-
 gree of perfection. "And I saw the dead,
 "small and great, stand before God; and
 "the books were opened: and another book
 "was opened, which is the book of life :
 "and the dead were judged out of those
 "things which were written in the books,
 "according to their *works*. And the sea gave
 "up the dead which were in it : and death
 "and hell delivered up the dead which were
 "in them : and they were judged every man
 "according

“ according to their *works*,” Rev. xx. 12,
 13. Pertinent to which also is Chap. xxii.
 12. “ And behold, I come quickly : and my
 “ reward is with me, to give every man ac-
 “ cording as his *work* shall be.”

In each of these Texts, the Substantives, *Works, Deeds*; and the Verb *Done*, retain in the fullest sense, the Idea in the Proposition, and plainly refer to *moral actions*; of which (criminal) actions, agreeable to the express meaning and acceptation of the words, Infants cannot be guilty; and therefore not chargeable with them. From all which, we think there is sufficient evidence in their favour; and from which we may draw the reasonable, and pleasing conclusion, that not any of these little ones will perish.

CHAP. V.

CONSOLATORY and CAUTIONARY Advice to
*Parents, who have been deprived of their Infant
 Offspring, given.*

A D V I C E I.

TIS true your Infant hath taken its
 leave of you, the delight of your eyes
 and the joy of your heart is gone : but why
 overwhelmed with grief? Consider the ma-
 ny difficulties, with which mortals have to
 encounter, in this inhospitable world. Cast
 your

your eyes around; affecting scenes of human cares, will soon present themselves to your attentive view. Think on the thorny path which you yourself have trod. And could you wish your dear babe continued here, to know what you have known, or feel what you have felt? Surely to die and be with CHRIST is far better. It will now know no corrupt nature to insnare, no tempting enemy to deceive; no vain world to engross its thoughts, no unkind language to accost its ear; no aching heart, or troubled breast, nor weeping eyes. Which had it been the purpose of God to have continued it in life, that life would unquestionably, have been imbittered with many sorrows. The certainty of which, is strikingly expressed in the following lines.

"Not from the dust affliction grows,

“ Nor troubles rise by chance :

" But we are *born* to cares and woes :

"A fad inheritance!"

"As sparks break out from burning coals,

“ And still are upwards borne ;

" So grief is rooted in our souls,

"And man grows up to mourn."

Watts.

You have now seen the end of the beloved Object; which as it puts a final period to any future concern for its welfare; so it ought to be matter of comfort to you, that it

D

enjoys

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enjoys a far better portion, than you could possibly have provided for it on earth.

A D V I C E II.

TAKE care, lest you entertain any hard thoughts of God, so as to murmur at his conduct in providence. Rather say with the fullest resignation, “the LORD gave and the LORD hath taken away*.” His work is “perfect, for all his ways are judgment, a God of truth and without iniquity, just and right is he †.” Therefore “hear the rod and know who hath appointed it ‡. Be dumb and open not your mouth, because the LORD hath done it §.” The affectionate Mother, who had recently been exercised with painful sensations, occasioned by the loss of an only Son: on being asked by Gehazi, servant to the Prophet Elisha, “Is it well with thee? Is it well with thy Husband? Is it well with the Child? Answered it is well ||.” May this be the *real* temper of your mind. It is your duty, it is your wisdom, and it is your interest also, to learn the noble art of moderating all your sorrows.

A D V I C E III.

WE are too apt to attribute certain events, and even death itself, to some secondary

* Job i. 21. † Deut. xxxii. 4. ‡ Micah vi. 9. § Psalm xxxix. 9. || 2 Kings iv. 26.

cause;

cause; without properly considering the first; and think, if it had not been for *this* or *that* circumstance, like Mary, my Friend or Child had not died. This not unfrequently, proves the source of many painful reflections. But when every prudent endeavour hath been used, for the preservation of life; such unnecessary modes of reasoning ought to be suspended. There is “an appointed time to man upon earth*.” Yea, and the very “bounds of his habitation are fixed, and beyond them he cannot pass†.” The All-wise Superintendent, accomplishes his purposes by such means, which no human wisdom can foresee, nor prudence possibly prevent. David might weep, and fast, and pray, for the life of his Child; but his weeping, fasting and praying, could not revoke the unalterable decree‡.

A D V I C E IV.

CONSIDER, how many Parents, like Isaac and Rebecca, experience the conduct of some of their Children a grief of mind unto them? How often is the peace of Families broken by their undutiful behaviour? And what sad presages appear, of their following a multitude to do evil? The first Parents of our race, had a malicious Cain; good old

* Job vii. 1, xii. 16, 17, 18.

† Job xiv. 5. Acts xvii. 26.

‡ 2 Sam.

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Eli, a Hophni and Phinehas sons of Belial; and David a rebellious Absalom. There is reason to believe, that the unkind and ungodly deportment of many Children, hath been the cause, of bringing the gray hairs of their aged Parents with sorrow to the grave. For how frequent alas! do instructions and prayers prove ineffectual? Every mean fails of the desired success; and the distressed Parents, are left under painful apprehensions of their future danger. Apply such circumstances to yourselves; we are inclined to think, that there is sufficient cause to prefer your present loss, to such sore trials. Therefore,

Why swells your Heart? Why flow your Tears?
 Why throbs your Parent-Breast?
 Whence Sighs and Groans? Whence boding Fears?
 Your Babes are gone to Rest.

Forbear, my Friends, forbear to mourn,
 And let your Sorrow cease:
 By Angel's Care they're safely borne,
 To Realms of Joy and Peace.

A D V I C E V.

LET the happiness of your Infants, not only conciliate your minds to their removal; but let it become a motive to you, to contemplate more on the heavenly state. The very thought of having such there, of so near affinity to you, is truly pleasing. “Set there-
 “fore

“fore your affections on things above, not
 “on things on the earth *.” And when *you*
 bid adieu to mortal concerns, O what un-
 speakable pleasure will arise, from an inter-
 view with each other in bliss ! What con-
 gratulations ! What unknown raptures will
 each feel, on so desirable a meeting ! The
 hymning throng of Saints and Angels round,
 will be the delightful Spectators of such mu-
 tual joy, and share in the triumph of your
 fresh accession !

A D V I C E VI.

POSSIBLY some may read this little
 Treatise, whose tender Offspring have taken
 their flight from this vale of tears, and are
 now sweetly employed in the charming ex-
 ercise of the heavenly world ; while they
 themselves are neither prepared for, nor con-
 cerned about an admission there. And is it
 so, my dear Friends ? “ O that you were
 “ wise, that you understood this, that you
 “ would consider your latter end.” Remem-
 ber, death with all its trying solemnities, and
 judgment with all its divine realities lie be-
 fore you ; and as the former leaves you, so
 the latter will certainly find you : for “ as
 “ the tree falls so it lies.” Have you not

* Col. iii, 2.

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thought of that day, when you must hold up your trembling hand to **JEHOVAH's** awful bar, and hear your last decisive Sentence, from which there is no appeal? Have you not *heard*, that the wicked “shall go away “into everlasting punishment *?”----That “sudden destruction shall come upon them, “and that they shall not escape †?” Your case, and *that* of your lovely Infants widely differ: for your title to salvation, must be proved by a change of heart and life. “You “must be born again, without which you “cannot see the kingdom of God †.” “O “seek the **LORD** while he may be found, “call upon him while he is near ‖.” “Now “is the accepted time, now is the day of sal- vation §.” Diligently use the means of grace, “watch at wisdom’s gate, wait at the “post of her doors **.” Beg the Father of all mercies, by the power of his **HOLY SPI- RIT**, to “create a clean heart, and to renew a “right spirit within you ††.” Intreat him to “pardon your iniquity, for it is great ††.” Plead the meritorious sufferings and death of the **LORD JESUS**. Rest on that glorious atone- ment which he has made. Carefully abstain from all appearance of evil, and cheerfully devote the remnant of your days unto him.

* Matt. xxv. 46. † 1 Thess. v. 3. † John iii. 3, 7. ‖ Isaiah
lv. 6. § 2 Cor. vi. 2. ** Prov. viii. 34. †† Psalm li. 10.
†† Psalm xxv. 11.

“ Then

“Then will *you* stand before the Lamb;
 “When Earth and Seas are fled;
 “And hear the Judge pronounce *your* Name,
 “With Blessings on your Head.”

Watts,

CHAP. VI.

OBSERVATIONS FROM THE WHOLE.

OBSERVATION I.

PROBABLY an objection may arise, concerning the prerequisites necessary to salvation, such as regeneration, repentance, faith, &c. In answer to which, let it suffice to say, that allowing the vast disproportion there is subsisting, between the state of an Infant and an Adult; the difficulty may be easily removed. *Regeneration* and *Sanctification* from innate pollution, is the work of the HOLY SPIRIT, whose operation on an Infant heart, meets no resistance*. As to *Repentance*, it is neither reasonable, necessary nor possible, that an Infant should experience it; because as it never committed evil, so it can possess

* We do not intend by this expression, to convey an Idea, that the operations of the HOLY GHOST on the heart of an Adult, may be effectually resisted, no, the reverse of which, is one of the Capital Doctrines of the Bible. See Psalm cx. 3. Rom. ix. 19.

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no consciousness of it. Likely the greatest difficulty may arise, relative to the exercise of *Faith*; acts of which it cannot be supposed to put forth, nor can it be expected; neither can it with propriety be thought, that the want of it will render its salvation precarious. What revelation may be made to it, is to us unknown, nor is it material; for miracles are not to be expected, when the purposes of God can be effected in an ordinary way. It is to be observed, that an Infant is *justified* by the imputed righteousness of CHRIST, in like manner as one of years and knowledge. Nor can its incapacity of knowing, distinguishing or contemplating the object of it; any more obstruct its future happiness, than its want of erudition, reason or speech. And if it be admitted, that a *part* of this little generation will be saved; the difficulty will immediately vanish with respect to the prerequisites of the *whole*.

OBSERVATION II.

TO what age the divine clemency extends, in the before-mentioned sense; or what allowances are made for natural defects, we pretend not to say. But still are inclined to think, that until a child is capable, of properly distinguishing between *good* and *evil*; and is conscious, that the *one* is pleasing, and the *other* displeasing in the sight

fight of the ALMIGHTY, its salvation may be reasonably hoped.

OBSERVATION III.

FROM hence we may observe, that tho' it is an awful and an alarming truth, that but few Adults will be saved, compared with the general bulk of mankind; yet that deficiency will be considerably supplied, by the salvation of Infants.

OBSERVATION IV.

NOTHING is here advanced, that can in the least degree, countenance Parents to use any unnecessary *Rite* with their Infant Offspring; seeing their happiness is not dependent on any Form or Ceremony whatsoever. Besides, none have the gift of foreknowledge to discover, whether *this* or *that* Babe will arrive to manhood, or be removed by death in a State of Infancy. Yea, were they endowed with such a foresight, they ought not to cause either of them, to pass under a certain Gospel Ordinance, neither in its improper, no nor in its proper form.

OBSERVATION V.

WHAT has been said on this subject, is by no means intended to weaken the exercise

cise of *natural affection*. “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget *.” But this strange conduct, is a manifest proof of its being a very unusual thing, altogether contrary to the common course of nature; and it is that, which must inevitably procure indelible disgrace, to the inhuman Parent who is guilty of it.---Nor would we be understood to intend a *stoic torpid* state of mind. This is nothing less than to be insusceptible, of one of the noblest feelings of the human heart. Death brings a solemnity with it wherever it comes, but it is peculiarly affecting, when it takes place among our friends and relatives; and particularly so, when it attends the dear little objects of our affectionate embraces. Nature cannot refrain from dropping a silent tear; and it is with great reluctancy, the fond Parent unfolds his loving arms, and resigns them to the cold mansion of the grave.

Nevertheless, to *alleviate* the mind, under such bereaving dispensations; by a certain hope of their future happiness, is the immediate object of our attempt.

OBSERVATION VI.

LASTLY we infer, that it is a duty incumbent on you, to train up those Child-

* Isaiah xlix. 15.

ren which are spared to you, in the “fear
 “and admonition of the LORD*.” Without
 which you will be guilty of very criminal
 neglect; and probably become accessory to
 their everlasting ruin. The danger appa-
 rently increases as they advance in years.---
 For whatsoever be the secret purpose of the
 ALMIGHTY concerning them, you cannot
 discharge your consciences, nor fulfil your
 trust; without using every possible means,
 that might tend to inform their judgment,
 and secure them from those vices, to which
 youth is commonly exposed. And although
 you cannot communicate grace to them, yet
 who knows but the LORD may bless your
 endeavours, and make them happily instru-
 mental to the best of purposes? Means are
 usually connected with the end, and there-
 fore the great Legislator of the Jews, in one
 of his solemn addresses to them, presses them
 to a proper attention to this duty. “And
 “these words which I command thee this
 “day, shall be in thine heart. And thou shalt
 “teach them diligently unto thy children,
 “and shalt talk of them when thou sittest in
 “thine house, and when thou walkest by the
 “way, and when thou liest down, and when
 “thou risest up.” Deut. vi. 6, 7. May the
 LORD enable you to *do* and *bear* his will, with

* Ephes. vi. 4.

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a becoming spirit and temper. "Take, my
"Brethren, the Prophets, who have spoken
"in the name of the LORD, for an example
"of suffering affliction, and of patience.---
"Behold we count them happy, which en-
"dure. Ye have heard of the patience of
"Job, and have seen the end of the LORD*."
"Ye have need of patience, that after ye
"have done the will of God, ye might re-
"ceive the promises †."

* James v. 10, 11.

† Heb. x. 36.

THE END.

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